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THE Commonweal

PROTESTANTISM *in* *AMERICAN SOCIETY*

Martin E. Marty

John C. Bennett

Kenneth Underwood

Franklin H. Littell

Report from Vatican City

JOHN COGLEY

MAN ON THE MOON: AN EXCHANGE • THE CATHOLIC COLLEGES
GRAHAM GREENE'S STORIES • HANNAH ARENDT ON EICHMANN

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THIS WEEK

EDITORIALS

- 411 Mr. Kennedy's Trip
- 412 The Pope and Communism
- 413 Voice in Vietnam

ARTICLES, FEATURES

- 413 Report from Vatican City
by John Cogley
- 415 The Irish in America
by James O'Gara
- Protestantism in American Society*
- 416 Protestantism-in-Pluralism
by Martin E. Marty
- 418 Concern for Theology
by John C. Bennett
- 420 Social Change and Protestantism
by Kenneth Underwood
- 422 The Usefulness of Anti-Catholicism
by Franklin H. Littell

VERSE

- 430 Aftermath
by Sister Cecily Taylor, O.S.B.

DEPARTMENTS

- 425 The Screen
by Philip T. Hartung
- 426 Of Note
- 427 An Exchange of Views
- 429 Books
- 436 Art: Rodin's Sculpture
by Betty Kaufman

THE COMMONWEAL

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Mr. Kennedy's Trip

ONE OF THE great paradoxes of contemporary history is the rapidity with which former enemies become friends and friends become enemies. Those who are prone to explain such switches as an expression, not of man's essential brotherhood, but of the shifting tides of national interest have much to support them. Nonetheless, the enthusiastic reception given President Kennedy during his German tour is enough to give one pause. To be sure, West Germany's friendship with America has a strong component of the purest kind of self-interest: the United States provides the main guarantee that West Germany will not be swallowed up by the Soviet Union. Germany would be naive, if not mad, to attempt to disengage itself from U.S. support, especially when it comes to the freedom of West Berlin.

Even so, the reception accorded the President in Hanau, Frankfurt, Wiesbaden and West Berlin exceeded all expectations. According to one American member of Mr. Kennedy's entourage, it surpassed anything the President has ever experienced in America. The past, one might gather, has been forgotten. In place of what must be bad German memories about its defeat in World War II (can such things be effaced within less than twenty years?), there now appears to be a spirit of genuine and spontaneous friendship with the United States.

But the reasons for such a shift had best be left to the social psychologists. Of more immediate importance is the purpose and value of Mr. Kennedy's trip to West Germany. Broadly taken, it seems clear that his main aim was the strengthening of the North Atlantic Treaty Organization. In this respect, West Germany plays a crucial part: not only is it one of the most powerful of the NATO countries, but it is also the one most amenable to Mr. Kennedy's conception of the ideal direction of NATO

policy and unity. Thus the United States has very good reasons to court West Germany; and, for its part, West Germany also has some good, pragmatic reasons for encouraging attention from the United States.

WHO COULD doubt, for instance, the special pleasure the West Germans would take in Mr. Kennedy's assurance, strongly underlined in his speech at the *Paulskirche* in Frankfurt, that "The United States will risk its cities to defend yours because we need your freedom to protect ours"? And what West Berliner would not feel some sense of relief in hearing him reiterate in person the firm commitment of the United States to preserve their freedom?

Yet if the United States and West Germany find themselves at the moment in a nicely balanced situation of mutual interest, it is evident that they stand almost alone in this respect. Obviously France does not see its interests as identical with those of the United States; and the fact that it does not means that the President's ringing affirmations of the interdependence of the NATO nations falls on the deaf ears of one of its vital members.

While much of the French intransigence has quite rightly been explained as the work of General de Gaulle and his nationalistic spirit, it seems hard to deny that his argument against interdependence under American auspices has more than a grain of common sense. Despite Mr. Kennedy's firm assurances to the contrary, there is little to *guarantee* that America will always be prepared to risk nuclear destruction for the preservation of European freedom. If deplorable (and we think it is), the French desire not to be overly dependent upon American power for its self-defense is understandable.

Even more deplorable is the French desire to have an independent nuclear force—but, again, it

JULY 12, 1963 411

is understandable why they have such a desire. That the American motive is not to dominate Europe but rather to prevent the spread of nuclear arms is a valid counter-argument against the French stand. Unhappily it is an argument of little apparent force in the face of French nationalism. Perhaps the real tragedy here is that France is thinking in a way more appropriate to a pre-nuclear world: it is denying the idea of interdependence in the name of values which, until very recently, every nation had assumed to be true *a priori*.

Although France is the most obvious source of friction within NATO, Britain and Italy are both faced with enough internal political and economic problems to make their support something less than perfect. The likely shelving of the Administration's plan for a Polaris-armed NATO fleet manned by international crews can be traced to difficulties within those countries.

There is nothing in these difficulties, many of which are natural in an alliance involving many countries with different outlooks, to negate Mr. Kennedy's firm belief in the necessity of an Atlantic partnership. "The future of the West," he said very eloquently in Frankfurt, "lies in an Atlantic partnership—a system of cooperation, interdependence and harmony whose people can jointly meet their burdens and opportunities throughout the world." At the same time it must be recognized that such a goal is one not easily achieved. That we should at the moment be working most harmoniously with West Germany, our former enemy, and least harmoniously with France, our former ally, is only one of many ironies.

The Pope and Communism

AS YET there are no definite indications as to whether Pope Paul will follow up Pope John's overtures toward the Communist bloc. Although the new Pontiff is being depicted as a bit more wary than his predecessor, Pope Paul's first references to international relations have been in the tradition of John. His wish for men of all nations to recognize each other as "brothers rather than competitors," his insistence that the Holy See does not intend to "interfere in the affairs or interests which concern temporal powers," and his coronation-day greeting to the Russian people (the only such message to a language group lacking a substantial Catholic population) may be taken as echoes of John.

Pope John's approach, which was both an expression of a world-wide pastoral concern and a

response to a historical situation different from that which confronted Pius XI and Pius XII, was marked by a search for common ground—a recognition that the hardening of the world into two armed camps living in the shadow of the Bomb is not a status quo that Christians can accept. Part of his message was that men are masters of their fate: they are not necessarily bound to their ideology however much they may seem to be entrapped by it now.

This led to the distinction, made in *Pacem in Terris*, between error and those who err, with its implication that Communists must not only be treated as brothers under God, but as men who may be separated from the destructive aspects of their ideology, especially as that ideology comes under increasing pressure from the forces of history.

Pope John's attitude toward Communism dawned on the world only in the last months of his pontificate. As it did, the Pope came under fire from conservatives who pictured him as unrealistic, with no respect for the hold of ideology on the Communist world. But the realist is aware that people deviate—sometimes permanently—from their textbook beliefs. Ideologies are particularly susceptible to being pounded and cracked by historical forces.

Experts on Russia seem to agree that Russian society is now in a state of flux, perhaps as never before. The emergence of a new generation of leaders, the schism with China, the new maturity of the Russian economy which is introducing certain "bourgeois" characteristics, the growing influence of the artists and intellectuals—these and other factors make it difficult to predict what hold Communist ideology will have on the Russian people in the next twenty-five years, or even in the next ten years.

In this view, openness is not based on wishful thinking, but on a realistic determination to take advantage of historical pressures already at work. It is shocking to conservatives because they cannot conceive of a policy of openness combined with vigilance. The need to withstand today's Com-

SUMMER SCHEDULE

In keeping with the usual practice, The Commonweal will again appear on alternate weeks from the middle of July to the middle of September. Forthcoming issues will be dated as follows: July 26, August 9, August 23, September 6, September 20. From then on The Commonweal will resume its normal weekly printing schedule.

munist aggression is translated into an intransigence that demands either total victory or the status quo.

Pope John has convinced the world of the moral power of the papacy. In a sense, he detached the papacy from the Western bloc in order to make that power felt and to open a new option for the Communist world. It is a path fraught with danger as well as great opportunity, and the question now is whether Pope Paul will follow Pope John in embarking on it.

Voice in Vietnam

THE FOLLY of the Diem regime's anti-Buddhist policies seems more apparent with each new dispatch from South Vietnam. One report tells of private Catholic armies roaming the hillsides and villages where only Catholics receive weapons for defense. As if South Vietnam didn't have enough

trouble on its hands without indulging in religious divisiveness, the Diem regime continues to insult Buddhist sensitivities and infringe Buddhist rights in ways that cannot be defended.

As a Vietnamese Catholic scholar said months ago, "there is no political regime which (as such) represents Catholicism." Yet the use being made of Catholicism by Diem has made it doubly necessary for Catholic voices to be raised against the religious policies of the regime. It is especially gratifying, therefore, that the Archbishop of Saigon has issued a pastoral letter underlining the rights of conscience and the distinctions between the functions of Church and State. "Every human being," said Archbishop Nguyen van Binh, quoting Pope John's *Pacem in Terris*, "has the right to honor God according to the dictates of an upright conscience and to profess his religion privately and publicly." The Archbishop added, "Accordingly every Catholic is bound to recognize and respect the principle of freedom of conscience."

HERE AND THERE

Report from Vatican City

Rome

THOUGH HE was not a member of the Sacred College at the time, the name of Giovanni Battista Montini was high on the popular but not cardinalial list of *papabili* after the death of Pius XII in 1958. The Cardinals at that conclave did not, of course, break with tradition by going outside their own body for the new Pope. To have done so might have been deemed an affront to the memory of the late Pontiff, who of course could have created Cardinal anyone he deemed *papabile*.

In Rome, where the gossip of ecclesiastical politics flourishes in every season but never more than when a conclave is held, it is generally held that Pius XII made it clear, in the ancient indirect manner of the Vatican, that he did not choose to be succeeded by the young Montini. That much at least was clear to the College of Cardinals at the 1958 conclave.

After years of outstanding service as a Vatican diplomat, Monsignor Montini in November, 1954, had been "kicked upstairs," appointed Archbishop of Milan, which would have made him eminently *papabile*, had he been given a red hat along with the appointment. But the Archbishop of Italy's largest see was still not a Cardinal four years later, when Pope Pius was succeeded by John XXIII.

The first red hat Pope John conferred went to Archbishop Montini—an act that not only fulfilled the traditional requirement and restored the honor of the touchy Milanese, but, as the aged Pontiff must have known,

put the new Cardinal securely on the list of his possible successors. Had Pope Pius XII not held back the traditional honor, John XXIII might never have been Pope, for the younger, more brilliant, more widely experienced Archbishop of Milan would have been a more likely choice than the comparatively unknown and elderly Cardinal who was finally chosen to be an "interim" Pope. By the same token, had not the "interim" Pope reigned for four remarkable years between the rules of Papa Pacelli and Papa Montini, the pontificate of Paul VI would probably be quite different from what it promises to be.

In this sense, then, John XXIII was truly an "interim" Pope. Paul VI may be linked more intimately with Pius XII, whom he served faithfully and intimately for so many years before he fell out of favor, but it was John who made straight the way of the Lord that the new Pope has pledged himself to follow.

Pope John's predilection for Cardinal Montini was well known when the recent conclave opened. There had been numerous indications that he was the late Pontiff's favorite candidate.

Newspapers had publicized Cardinal Montini as the leading "progressive" candidate, and many felt that on his election hung the fate of the ecumenical movement that Pope John launched, as well as the political approach the late Pontiff had spelled out in *Pacem in Terris*. His early election, then (and it was generally conceded he would be named on an early ballot or not

JULY 12, 1963 413

at all), was widely interpreted as still another triumph for the *aggiornamento* party in the Church.

This, of course, was something of an oversimplification. As Archbishop Heenan of Liverpool quickly pointed out in the *London Times*, it was inconceivable that any sizeable section among the Cardinals would seek a candidate likely to reverse the policy of Pope John. After that extraordinary pontificate, there could simply be no turning back. The question confronting the Cardinals was never how to make an about-face but to decide which of them was best suited to shape the present amorphous spirit of renewal in the Church into sound laws, practices and liturgical usages. In a sermon in the Milan Cathedral the Sunday before the conclave, Cardinal Montini made it clear that the new Pope should, in his opinion, carry on the work begun by John. He seemed to be saying to the Cardinals: "If you want me, this is what you can expect."

ONE THING must have been clear to the Cardinals and perhaps to the late Pontiff: one Papa Roncalli should not be succeeded by another. Just as the work of Francis of Assisi was not challenged by but complemented by the more orderly influence of Dominic Guzman, though Francis has ever remained the more appealing and popular of the two friars, so, in the interests of meeting all of the Church's many challenges, Pope John needed a Pope Paul to bring his work to fulfillment. Had the Cardinals been intent on finding another charismatic John, they would undoubtedly have chosen Giacomo Cardinal Lercaro of Bologna, a popularly beloved if somewhat erratic Archbishop who would today be wearing the triple tiara were Sovereign Pontiffs still chosen by the acclamation of the emotional crowds in Saint Peter's Square, instead of by the more sober, experienced prelates of the Sacred College.

As it was, the "*gaudium magnum*"—announced by, of all people, Cardinal Ottaviani—was greeted enthusiastically by the thousands who rushed from all over the city to the square when the news of white smoke was broadcast over television. Had the name been Lercaro, the strain on Cardinal Ottaviani might have been greater, but the crowd would have gone wild with joy. Cardinal Montini had never been a particular favorite with the Roman populace (no ecclesiastic assigned for so long to the Vatican bureaucracy could hope to be), but it was generally known that he was Papa Roncalli's favorite, and that was enough.

When the newly vested Holy Father appeared for the *urbi et orbi* blessing from the balcony, the crowd was quick to notice that his instinctive gestures were much like those of Pius XII. This should not have been surprising—after all, Pope Paul lived close to Pope Pius for years and it was he, rather than Pope John, who must have had the greater influence on the present pontiff's unconscious notions of how a Pope behaves. But sud-

denly the Pope who had ruled so long and well and then was so quickly forgotten when John took over, dominated the imagination once more. "*Come Pio, come Pio*," the woman standing next to me kept repeating. "Yes, he's like Pius but he is a child of John," a grizzled Capuchin commented in Italian-flavored English for my benefit. "*Figlio di Giovanni, Papa di Pio*."

Pope John was a phenomenon, one sent by God for a little while, to bring earth a little glimpse of Heaven. There is simply no natural explanation for his impact on the world. Nothing in his past gave promise that in the last four years of his life he would do for our world what Francis of Assisi did for the infinitely less complicated society of medieval Christendom. Pope Paul VI would have been a happy choice four years ago, as he was in mid-June 1963. But coming not directly after Pius XII but after John XXIII, his work is cut out for him—as he himself said in his first sermon on the Vatican radio the day after his election.

The Romans, who have lived through so many kinds of Popes and who mingle cynicism with perennial hope where the Vatican is concerned, expect him to be more like Pius XII than John XXIII in his manner and mode of action, but more like John than Pius in his policy for the Church and his approach to world politics.

In one sense, the new Pope may be more "liberal" in his actual philosophy than his predecessor, who in his years in France was not totally unsympathetic to *integralisme*. An intellectual, Pope Paul was an early defender of Jacques Maritain in Italian Catholic circles, and translated one of Maritain's books (*Three Reformers*: not the most liberal of the French philosopher's works). But "liberal" and "conservative" are relative terms. The "liberalism" of any Vatican prelate might leave much to be desired in, say, American A.D.A. or A.C.L.U. circles.

Pope John's highly publicized "liberalism" was founded less on ideology than on his personal manner. Since American liberals, especially, tend to equate philosophical liberalism with every manner of virtue, it was natural enough that they should have given the Pope's shining Christianity their chosen name in tribute, but it is sheer nonsense to think of him as a papal counterpart of A. J. Muste, Eleanor Roosevelt or any other liberal "saint."

It is fairly certain that Pope Paul will never have the instant universal appeal of a Pope John. He is more staid, more coldly intellectual, less out-going, more given to the conventions of traditional diplomacy. Those who are looking to find in him "another John" are doomed to disappointment. But for those who believed firmly in the essential changes made in the Church during the last four years, the Cardinals' choice was as wise, as prudent, and as far-reaching this time as it was inspired (perhaps inadvertently) in 1958.

JOHN COGLEY

The Irish in America

SOME WEEKS AGO I was one of a panel on a pre-taped session of Eric F. Goldman's NBC-TV "Open Mind" program, dedicated to a discussion of "The Irish in America." The program is now being shown at various times in different parts of the country, and seeing it confirmed my previous impression that this was the maddest program I have ever been on.

This state of affairs was not, I should say, the fault of Mr. Goldman, who is an intelligent and very able moderator. Rather, it was due to someone's decision to include Irish dramatist Brendan Behan on the panel. Mr. Behan is a man of talent and a certain charm, but he is not a team player; he is, in fact, a one-man Irish Revolution, and he hit the panel like a hurricane moving through a Sunday school picnic.

This bothered all of us to some degree, with Mr. Goldman suffering the most as he watched his program become a complete shambles. But I have one advantage over most panelists, in that I have a column in which I can say all the things I never got to express on TV, and I find it interesting that so perceptive a historian as Mr. Goldman should have thought this a good moment to comment on the Irish past and present in America.

I think Mr. Goldman is probably right, and that the Irish in America have reached some kind of plateau in their collective existence. Something over four million Irish came here as immigrants in the great days of mass immigration. Today the great period of immigration is over, and we will probably never see its like again. But the Irish made an indelible mark on America, and more than twenty million present-day Americans are of Irish extraction.

How well have the Irish done in the job of becoming part of the American mainstream? Very well, I would say. There are, of course, ethnic islands here and there where the Irish have remained entirely too clannish for their own good, but by and large it seems to me the Irish have in the space of one or two generations done very well in the assimilation process.

President Kennedy is, I should think, one of the best illustrations of this. A generation ago Irish politicians tended to be strong locally but not nationally. They responded to the needs of their people in their own precincts, their own wards, their own cities. They were not much concerned with national policy as such, nor with candidates for national office. They were party men, and traditionally one of their number became the party's operative boss and Postmaster General—never Secretary of State or Secretary of Defense. Mr. Kennedy, however, is a good example of the new generation, non-parochial, able to speak to and for all his countrymen on a wide range of national issues. Irish politician and city boss

were once almost synonymous terms; those days are dead and gone.

The Irish in this country had one big advantage over all other immigrant groups: they spoke English. In the Church, as in politics, this gave them a big advantage in this country, with one result being a disproportionate Irish representation in the hierarchy which is only now beginning to be lessened. Perhaps almost as important, the dominance meant a wedding of a certain Irish Puritanism with the American Puritanism already present, so that the Church in this country has a flavor many European Catholics find hard to understand.

Puritanism or no, there is no doubt about the strength of Irish-American commitment to the Church—a phenomenon as distressing to some as it is pleasing to others. For at least part of this I suspect that we have to thank the English persecution and the American Know-Nothings. English endeavors to impose the British King and the Protestant religion identified Catholicism so strongly with Irish patriotism that the two have been almost synonymous ever since, and the anti-Catholic, Know-Nothing sentiments the immigrants encountered in this country only solidified these sentiments. No scorn could equal the scorn of an older generation for the Irish Catholic who became a Protestant, for the suspicion would not down that the move was made only to escape the social pressures to which Irish Catholics were subject.

The days of the Know-Nothings and the "No Irish Need Apply" signs are gone, of course, even if having an Irish name means finding a few doors still closed. The Irish have made their way up the educational and economic ladder; for them, as for the sons and grandsons of non-Irish immigrants, the American dream is at least in the process of coming true. The situation, then, has reached precisely that point at which enemies of the Church used to imagine that mass defections from Catholicism would take place. Yet this has not happened.

Our churches are not only here; they are full, and the level of Catholic life and sacramental practice is far higher than in some countries where the Church enjoys the favor of the laws and which are officially described as "Catholic" nations. The loyalty to the Church of American Catholics of Irish descent is more mature, more discriminating, more Catholic, but it is better precisely for these facts and it reflects a commitment just as deep and just as enduring as that of their fathers and grandfathers. In short, I would say that one of the things the Irish Catholic experience in America proves, if any more proof is needed, is that the Church has absolutely nothing to fear from a free society—indeed, quite the contrary.

JAMES O'GARA

JULY 12, 1963 415

Protestantism—in—Pluralism

MARTIN E. MARTY

"A CLERGYMAN of persevering fortitude and modest worth," Anglican Robert Hunt, set foot with 104 other colonists on the shores of the James River on May 13, 1607. A layman, Elder William Brewster landed with Pilgrims in "the northern parts of Virginia" on November 11, 1620. Twice every Sabbath he "taught to ye great contentment of ye hearers," and thus began the Protestant Mayflowering of New England. Picture a cosmic hourglass turned to begin when this two-pronged colonization of North America began; time it to run to the present. At least nine-tenths of the time since that first turning it would not have occurred to anyone to call the religious culture of what was to become the United States anything other than Protestant. One-tenth of the sand-time age (1927) André Siegfried could visit America from France and speak of Protestantism as America's "only national religion" and add: "to ignore that fact is to view the country from a false angle."

In the intervening most recent third of a century much has happened and it has occurred to many to call the religious culture of the United States many things beside Protestant. The usual term is 'pluralist.' Not that Protestantism has disappeared; institutionally its champions could remind the laggards, "You never had it so good." But culturally something new has emerged. In 1961, when the Jesuit magazine *America* reviewed Catholic John Kennedy's first year in office as Chief Executive, the only uncontroversial and uncontroverted line in the editorial spoke of the nation's strong *residual* Protestant cultural tradition.

Protestantism-in-pluralism amounts to a situation much different from a Protestant culture to which other religious voices relate. To some, recognizing the change represented bad strategy or the sound of defeat. It seemed important to keep up appearances. To speak of a residuum implies that something is waning, that there will be less next year. Yet it was the institutional champion who most frequently called attention to the fact that once the diapason had been open, that now the dour diminuendo in the Protestant cultural theme had

begun. Attend a Reformation rally or an event of the P.O.A.U. (Protestants and Other Americans and need we say more?) or a service for the retirement of a Methodist bishop; listen to those who rhapsodize "the good old days" and one romantic cultural image recurs. *Then* there were trumpets and panoplies; people voted our way and were persuaded by our pulpits and paid attention. Now, however strong our institutions, fewer people seem to care. The power elites turn their backs. The common people receive their notions of reality elsewhere. Disintegration has set in.

WHAT ACTUALLY has happened? Someone has described medieval Christendom as a time when it was "socially impossible not to be Christian." Similarly, America's three centuries of Protestantdom represented a time when it was "culturally impossible not to be Protestant" unless one developed a private, walled subculture or association as in the proverbial Jewish or Catholic ghettos. Now it is more and more possible culturally not to be Protestant. How anyone can observe the nation's political, social, cultural, or economic order; its arts and sciences; its entertainments and fancies and see them to be informed by Protestantism as an occasional observer does (one thinks of D. W. Brogan), is difficult to imagine. What actually informs these enterprises is a secularity which is sometimes frank and sometimes invisibly shielded by religiosity.

Enter the iconoclast. Impatient with history's subtler transformations there are many within Protestantism who wish to be free of the cultural burden. For some it is a theological matter. They plump for a sort of naked Kierkegaardian history-less faith. The conservatives withdraw into pentecostal circles or content themselves with preaching individual salvation, a matter which might be profoundly important to the individual but which is progressively limited by the increasing cultural irrelevance of the faith. Still others seek freedom from the burden of Protestant history for strategic reasons. It is not at all difficult to empathize with them; I myself give them half my heart whenever *only* strategic concerns are in mind.

In such a tactical instance, a new generation of Protestants observes the identification of imperial Amer-

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ica with Protestantism in the world's imagery; of intolerant America with Protestantism in the American imagery. Members of other religious groups are not inclined to send Protestants thank-you cards for what they have done to inform culture; they only issue complaints about the failures. Therefore it is tempting to agree with the critics and say, "You are right, but these historical forms are not at all what I mean by Protestantism. You haven't seen the real evangelical impulse yet."

History and theology are, in part, on the side of this latter group of cultural revisionists. The Protestantism that has been seen to be normative in North America was a partial version of the Reformation impulse. It was of British more than Continental provenance. Whether legalistic or evangelical, it was a *legislating* Protestantism, intuiting that one way to infuse modern society with Christianity was to do so through the ballot box and unsubtle forms of coercion or persuasion. (The repeal of Prohibition may have been the death blow to this tendency nationally, but it is prolonged in countless minor and local versions.) What is more, *ecclesia semper reformanda*: the church is constantly being renewed and to be reformed. The Holy Spirit has surprises unanticipated in the seventeenth to mid-twentieth century American cultural versions of Christianity. So it is true that the Protestantism seen in the American past does not exhaust the definition of Protestantism. But one cannot so lightly be relieved of the burden of history; positively and negatively the American version informs the vision of today's Protestant poets, planners, programmers, and prophets.

THE NON-PROTESTANT is bewildered at the three-way tug between the promoters, the iconoclasts, and those who are prepared to carry a cultural burden into the future out of the past. They are bewildered because these attitudes issue in practical action in the lives of millions of Americans. The promoters will take what limited opportunities avail themselves to throw their weight around in legislative halls and in local instances. The iconoclasts say that they do not care who informs culture: let it have a vacuum at heart. It is the third group which ought most to be reckoned with not because it is necessarily the majority or the potent force which holds the future in its hand but because it alone provides a creative connection with the other representatives of the larger culture of which Protestantism is now a part.

The future, to such representatives, is mysterious and perplexing. The reality and realization of pluralism can paralyze those who wish to inform a culture; legal limitations and noisier cultural forces can limit the witness of particular religious elements in culture. The power situation related to pluralism has changed. As

one example, the mass media, from which so many images and notions of the real world are gathered by the majority of people, reflect an urban ethos and a concern for parities which are uncongenial to the non-urban Protestant majority.

Most of all, the disintegration of Protestantism has not taken a form as yet which inspires either much curiosity or much drama. The poets of a nation, the custodians of its memory and destiny, are not attracted to the mythos of a *corpus* too comatose to be celebrated, too much alive to be mourned. It still forms too much a part of the environment, but it blends into the background, or has become the background. Where are the Protestant novelists, artists, musicians, poets, playwrights? Of course, a few can be named and paraded across the stage. But the very sparseness of the field, the distance between them, the second-rate character of so many, the pains others of them take to disassociate themselves from institutional religion is a more eloquent witness to the cultural paralysis.

Protestantism-in-culture, it is true, has usually taken a greater interest in the socio-political order than in the esthetic; but in today's world it is the latter that reveals the inner drives and character, the *psyche* of a people. Absence of a Protestant cultural effect in this field ratifies the more obvious demise of legal Protestantism.

As every non-Protestant knows, none of these cultural limitations bother the Protestant institutionalist. He is unmindful of the situation except when he needs a sermon illustration on the evils of secularism. He considers the culturally-concerned Protestant who regales him with names like Kafka and Camus, Reuther and U Thant, Teilhard and Teller to be a threat, an academic name-dropper who ought to be ringing doorbells. (He ought to be ringing doorbells *and* dropping the names!)

WHAT the Protestant who carries the cultural burden in America seeks to do is look for new opportunities for evangelical witness. He seeks new legitimate and creative alliances with Catholic, Jewish, secular elements in culture on theologically valid bases. He seeks to celebrate the movement of the spirit in a world under the Lordship of Christ but which does not recognize that Lordship. You will meet him in the seminaries and colleges, in a growing minority of the parsonages, in many of the inter-denominational agencies and certainly in the cells of lay renewal. It is he who is Protestantism's best bet over against the development of integral, organic, no-loophole secularism. By keeping the texture of history before us and the future open to us, he resists cultural ideologies which can so easily be secreted or manufactured in secularity's pluralism. As such he may be more at home with the agnostic than with the religious Shintoist of American nationalism,

more at home with the culturally responsible Catholic or Jew than he would be with the latter-day Protestant imperialist.

Three decades ago Dietrich Bonhoeffer, a German theologian killed by the Nazis in the last days of the Third Reich, visited America. He wrote up his impressions in an essay *Protestantism ohne Reformation*. He meant many things by the term "Protestantism without Reformation" as characterizing the American episode. He did not spell out what such a Reformation would look like or imply. Think, for a moment, of nineteenth century America as a *corpus* analogous to the twelfth or thirteenth in Europe: a moment of vital fusion between Christ and culture, but now on Protestant terms. It was shot through with vitalities and validities. But it "just grew" in the environment, was supported by law, was untested by alternatives, began

to grow stale and fat. Seldom does a culture choose to be reformed. The pluralist situation within and the ideological threat from without has occasioned redefinition and extrication by Protestants from the suffocating elements in the environment. Out of this transition period, if a real spiritual force develops to meet a self-critical church, "reformation" can come. Some fathers there will be who will regret the Second Temple by comparison with the First (Ezra 3:12). Some sons there will be who have memories of the First and the prospect of enjoying the second—built on its foundations. American Catholics who share a sense of history and inventiveness can, by their concern, help more Protestants to see the Christian possibility in such a transformation and can, if they care, help provide perspective for the double vision. Or has Catholicism, too, too many promoters and too many iconoclasts?

Protestantism in American Society—II

Concern for Theology

JOHN C. BENNETT

FOR SEVERAL DECADES Protestantism has been stirred by a remarkable revival of theology. This began at the end of the first World War and its influence is still quite pervasive though it has lost some of its intensity and today its focus is less clear.

Karl Barth was the great stimulus in the early days of this theological revival. The initial effect of his thought was to help Protestants to free themselves from both cultural and philosophical entanglements of the period. He was a great critic of the liberal theology of which he was himself a product. He helped Protestants to rediscover the distinctive revelation in Christ of the judgment of God upon human cultures and upon human religions (including Christianity). In his later writings Barth has written as a man who is overwhelmed by the demonstration of the love of God in Christ. The first effect of Barth was a shattering divine "No" to all things human, but the sound of this "No" has today almost been drowned out by the sound of the divine "Yes" of grace and love.

Barth has been the greatest stimulus in modern Protestant theology but this does not mean that Protestant theology has been largely Barthian. In this country Reinhold Niebuhr has been of much greater direct in-

fluence than Barth as a critic of the liberal theology, especially of its tendency to reflect the illusions of modern progressivism.

There are great differences among the theologians of the Protestant revival of theology in regard to theological method. Karl Barth and Paul Tillich are in this respect at opposite poles.

Barth has been consistent in proclaiming a kind of theological isolationism, so great has been his emphasis on the exclusively Christian revelation. Tillich on the other hand has developed his own synthesis of revelation and ontology. He has also greatly stressed general revelation in man's universal experience and in the history of religions.

Reinhold Niebuhr rejects Tillich's synthesis but unlike Barth he finds preparations for Christian faith in the unsolved problems of the self and in the dilemmas of history and he continually relates theology to the insights of other disciplines. Though he rejects traditional natural theology he has become one of the great empirical apologists for Christian truth.

None of these theologians or others whom I might mention—Emil Brunner, H. Richard Niebuhr, Rudolf Bultmann, or Dietrich Bonhoeffer whose posthumous influence is now a great force—has tried to restore a Protestant orthodoxy. All of them have been products of the liberal criticism of Biblicism and of confessional

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orthodoxy. All of them have been in many ways radical and unpredictable thinkers who have discovered the supreme truth in the Biblical revelation and who have been guided by essential insights in the theology of the great Reformers, but these have been appropriated freely and critically.

This revival of theology has been accompanied by great emphasis on Biblical studies. The cooperation between Protestant and Catholic Biblical scholars is now well known. The Biblical scholars have often turned to Biblical theology and this has done much to provide content for systematic or constructive theology. Today the interaction between Biblical studies and systematic theology is a major preoccupation of Protestant theologians. It shows itself in the efforts to define the authority of the Bible and also in the discussion of how the historical understanding of Jesus Christ should affect faith and theology. At the moment some theologians are concerned chiefly with the hermeneutical problems raised by Rudolf Bultmann and his circle.

TO THE OUTSIDER Protestantism may appear to be a theological chaos because of the diversity of denominations and because of the individualism of the influential theologians. One who lives within Protestantism can see important unifying tendencies.

For one thing, the denominational boundaries do not in most cases correspond to significant theological differences. There are several contrasting types of Protestant thought but they can usually be found within the same denomination and they also cross denominational lines. Often there will be differences in one area of doctrine but considerable agreement on other theological issues.

Perhaps the most important factor is the ecumenical experience of recent decades which has put Protestant theologians of most schools of thought in contact with each other. They are in a continuous conversation and they are aware of belonging to a common community of faith in spite of many differences of conviction. There is a great deal of continuity as between the various centers of theological scholarship and those who represent opposing views can usually learn from each other. None of the ecumenical organizations exercise any theological authority and even the denominations in most cases exercise very little. What unity there is comes from response to the same sources of revelation and from the continuous process of mutual influence which I have emphasized. Protestant theologians are not free lance thinkers; their thought should be a response to the revelation and it is carried on within the community of faith.

It would give a quite false picture of the situation if I omitted to mention another type of theological conflict in Protestantism: the conflict between Protestants who are in this ecumenical conversation with each

other and those who refuse to participate in it because they adhere to what seems to me to be a rigid orthodoxy. They may represent a Fundamentalist form of Biblicism or they may represent a denomination that absolutizes its own confessional theology. In both cases they are quite different from the theologians to whom I have referred in that they reject the critical spirit and methods of most modern theology. Perhaps they have a formal theory of dogma that is somewhat akin to Catholic ideas of dogma, and both these Protestants and Catholics generally would agree in finding difficult the apparent intellectual continuity of the kind of Protestant theology which I have been describing. On the other hand there is a rigidity in their Protestantism that causes them to reflect the traditional hostility toward Catholicism and to distrust not only Protestant ecumenicity but also the relationships that are being established between Catholics and Protestants.

One general characteristic of the various types of Protestant theology which I have emphasized is a refusal to locate what is essential in either faith or theology in intellectual formulations of dogma. The continuity of theological thought for Protestants usually comes from response to the same revelatory events rather than from agreement on dogmatic formulations concerning the meaning of the events.

Creeds are pointers to the revelation but not final statements of its meaning. They are landmarks of great importance in the development of Christian thought. The formulations at Nicea or Chalcedon excluded one-sided interpretations and they kept the problems alive in the Church but they did not provide final solutions either of the problem raised by the relationship of the persons of the Trinity or of the problem raised by the relationship between the divine and human aspects of Christ. Each of these problems must be raised again and discussed with theological freedom but the continuity is to be found in the fact that the affirmations of faith which create the intellectual problem still guide the Protestant thinker.

In relation to the doctrines that the Reformation fathers emphasized, there is the same freedom. It is important today to ask how far the traditional formulations were influenced by the exigencies of polemics. But there should be no careless discarding of what the Reformers tried to say when they emphasized justification by grace through faith alone.

ONE THING that may baffle Roman Catholics as they watch Protestant theologians at work is their tendency always to dig up the foundations and examine them. I think that there is a certain difficulty, at least in the circles of what I call critical Protestantism, in developing a theological superstructure, for so much of the energy of Protestant theologians goes into a fresh laying of the foundations.

It is a sign of this that for many of the younger generation the positive impulses that have come from Barth and Reinhold Niebuhr and Tillich have spent themselves and we find them preoccupied with the challenge of Bultmann. We find them asking again whether anything can be known securely about the historical Jesus and we find them asking again what the given element in the New Testament revelation is and how it is related in existentialist terms to the experience of the self today.

It often seems that nothing is ever settled for Protestants and they have the problem of living as believers and as churchmen in some kind of theological house while they are still testing the foundation. This is not the most comfortable kind of theological existence but each generation seems to have this fate and this responsibility. Many Protestants, of whom I am one, rejoice that Protestantism as a community of faith can live precariously in this way.

Where does the Church come into the theological situation which I have described? One of the most stabilizing developments in modern Protestantism is the rediscovery of the Church as a community that is an essential part of the faith. Denominations differ in the extent to which they have elaborated a doctrine of the Church and it is in the area of Church—Ministry—Sacraments that the doctrinal differences between denominations often become most explicit. But more pervasive than any clear doctrine of the Church as an institution with a particular structure is a doctrine of the Church

as a community in which God is at work in a special way for the redemption of the world. Protestants often have a fear of ecclesiastical doctrines which give divine sanction to any human forms of organization. This is probably the deepest difference between Protestant and Catholic forms of Christianity. It divides Protestants from the Eastern Orthodox and from the Anglo-Catholics as it divides them from Roman Catholicism.

After I have said these things which may seem negative to my Catholic readers, I want to emphasize the idea that ecumenical Protestantism as a whole has come to see in the universal Christian community the reality which relates them to the work of God in Christ. They see that the Church is in a real sense a divine-human community, which mediates the grace and truth which were in Christ to the people whose lives it touches.

The Christianity of the New Testament was not a form of religious individualism but a churchly religion. The great reformers were not religious individualists but men of the Church. Even the idea of the universal priesthood of believers was not intended to be a symbol of religious individualism but instead it meant what is often called the "mutual priesthood" of believers, each a priest for the other in the fellowship of faith. Protestants are in the early stages of the process of thinking through the meaning of this universal Christian community for them but this membership in the Church steadies Protestants in all of their struggles for theological truth.

Protestantism in American Society—III

Social Change and Protestantism

KENNETH UNDERWOOD

ECUMENICAL and intellectual circles of American Protestantism have been more preoccupied since World War II with understanding the implications of social change for religious life than any other theme, and for good reasons. The past two decades have been a period of vast acceleration of basic forces at work for a century or more changing the whole form and structure of our society and the pattern of personal life within it. In this time America has shifted from a predominantly rural, agricultural, stable folk society, to an urban, industrial, mobile bureaucratic society. This change has had a profound influence on Protestantism, and has transformed its relations to Roman Catholicism.

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The pattern of organization and thought which still dominates American Protestantism, but which is now meeting increasing criticism or indifference, was developed in a society of small farms, shops and stores, independently operated by families who knew well most of their employees or customers, and who saw work as a moral calling and a way of life, the major means of self-identity and service to the community. The family and home had many functions—educational and economic, as well as recreational and sexual—and hence was an enduring and formidable institution. The government was largely a local affair, in which men spoke their opinions in public meetings on problems all shared, and were heard directly by their elected officials. Education beyond the primary grades was an ex-

perience for the few who were destined for the professions, not an expectation or "right" of the masses.

Today the major social unit is metropolis, a vast interdependent network of organizations and communities with highly specialized functions. Men work not for themselves but in large bureaucracies, whether they work in business, government, education or the church. They have more and more time, energy and money to direct to associations and activities outside work and its organizations no longer have the control and claim upon their lives of an earlier day.

The political and economic decisions affecting people's lives—e.g., whether a plant be brought in or taken away from a region, whether we fight or don't fight a military engagement, whether we rebuild a transportation system to get people in and out of the cities, whether we cleanse our rivers and forests or pollute them further with chemicals and sewage—are made in centers of power remote from local communities. People increasingly reside in vast suburban tracts, cut off in culture and thought from the workaday world, their tenuous roots into community affairs often pulled out every three or four years by the demands of their work life.

THE PROTESTANTISM of America has been more closely aligned with the older culture than Catholicism, whose later-immigrant people settled in the cities and worked for others. The Protestant churches felt at home in the earlier social forms and hoped in their early movement (with their more well-to-do laity) to the suburbs that something of the same local, family-oriented culture would be re-established. Their evangelical methods were oral preaching, winning individuals one by one to Christ. The basic unit of ministerial responsibility was the residential and home area, and the basic religious institution the single pastor church, the basic activity the Sunday preaching service and the parish home calls.

The Protestant leaders over the decades worked out a perspective as to what goodness and righteousness looked like in the familiar social setting. The Protestant ethic—both as expressed by the business man and by the pastor's sermon—demanded personal integrity and honesty in keeping one's contractual obligations, thrift, sobriety, industrious attention to the production of a worthy product, a self-reliance born of a belief that man did not need the group as much as it needed his creative thought and independent judgment.

The social gospel movement in Protestantism and neo-orthodoxy were attempts to reformulate a Protestant view of goodness and holiness which took more seriously than conservative Protestantism the vast social changes taking place, and the need to recover central aspects of the historic Christian faith. But these movements were not pervasive in Protestantism, nor were

new theories and forms of church organization and leadership devised as expressive of them.

Our situation today is characterized by a much more widespread ferment and questioning—at the lay level particularly and in all theological traditions—than in any previous period in American religious history. Major innovations in the forms of religious commitment and moral responsibility are being made by religious leaders in response to apathy of rank and file church members toward the older institutional activities and also out of a recognition that the clergy no more than the laity any longer are certain what goodness looks like in the complex, technical orders of our present society.

SINCE I am a Protestant, with a long tradition of belief in the priesthood of all believers, it is, I am sure, quite understandable to Catholics that I should argue that Protestantism, if it is true to that tradition, will take the leadership in finding the settings and activities within the church and outside it in which men and women may admit their moral and religious confusion and the need to reconstitute the concrete implications of religious doctrine and moral principle for business and political life, and indeed for the whole fabric of personal and corporate life. We are in a period, not simply of new dialogue of Protestants and Catholics, but of new dialogue between clergy and laity in both traditions as to the kind of preaching, adult education, worship, counselling, etc., which are expressive of the church's faith in a new social setting, and as to the meaning of Christian commitment in an urban, technical culture. In such a situation, historic Catholic attention to the significance of law, authority, organization in religious life takes on new relevance to Protestants, not making dialogue any less controversial or harmonious, but more directed to issues recognized as fundamental and difficult by both Protestants and Catholics.

These social changes raise profound theological questions for both Protestants and Roman Catholics. Indeed we can no longer talk to one another as if matters of faith and morals on which we differ can be set aside as we seek to understand social or public problems; the interplay of social and theological concerns is too great. This can be seen best in three areas:

First of all, the secularized Protestant ethic which made work the chief means of self-identity and worth to the society is undergoing serious challenge. Rapid scientific and technological advances are reducing the work week and the need for middle management (once thought to be the backbone of Protestant church leadership). People have more and more time free from productive work available to them, but they are not as yet well disposed toward leisure. The Protestant churches will need to develop an ethics of leisure for society,

which opens up to men and women the possibilities of voluntary activity in the political community contributing to urban renewal, conservation, creative recreation etc.

The Protestant churches have had a middle-class bias against such public involvement which now can be broken only if deeper religious concerns for community are probed. Roman Catholic guidelines borrowed from Greek culture (such as in DeGrazia's *Of Time, Work and Leisure*) identifying leisure with contemplation and reflection achieved only by a few gifted people are hardly adequate for a society of mass leisure such as our own. The interpretation of leisure as contemplation may be closer to a Catholicism which regards the vision of God as the ultimate principle than a Protestantism which makes obedient activity superior to contemplation.

Secondly, our society is in the midst, as Kenneth Boulding calls it, of an "organizational revolution" in which the powers to control men are increasing while the authority to do so is under severe challenge. The leadership of our major organizations are under more and more pressure to justify themselves in terms of their ability to "stretch" the men under them in achieving the purposes of the organization, whether these be profits, political programs or converts. Each organization in a pluralistic society is always surrounded by competitors—economic, political, religious, educational—and unless individuals can find the faith and the wisdom to regulate and limit the demands of organizations upon them, they are broken by conflicts and unrelieved tensions, stunted in personal growth by their lack of the time and energy to study, to worship, to paint, to engage in political discussion, and in all the other goods of life now richly available outside work.

In this situation, Protestantism may come to appre-

ciate anew the importance of its Reformation emphasis upon justification by grace, not works. Faith in a God who by the cross and resurrection of Christ reveals that all of man's life is not this world and its organized demands upon him; the Christian does not have to prove his worth to God by his work; he is free to act responsibly in his work and to give of himself to other activities in the society. Indeed, to drain his energies in anxiety over his status in any institution is to destroy his power to love, to create, to reconcile himself to others. Protestantism should, therefore, welcome a reconsideration with Catholics of what justifies man today and what implications religious answers to this question have in our day and age for organizational power and authority.

Thirdly, in the churches an attempt is being made to meet the moral confusion of men in the complex and varied organizations of modern life by an emphasis on "the law." Even Protestants who have scorned the Catholic's stress on natural law ethics now recognize that some ground for moral action capable of shaping our common life must be found. Yet Protestant ethicists have not been greatly impressed by current Catholic reinterpretations of the law for our society (e.g. Father Murray's, John Cogley's, etc.). Can our dialogue on the law keep before us the deciding judge, the corporation executive, and the presidential office so that perspective, social structure and personal judgment are fully respected in the law? Both Protestant and Catholic models of the law and the moral actor (in textbook and scholarly treatise) still lack the causal complexity, the psychological depth, the social dramaturgy, the historical uniqueness to catch the style and tone of personal action in our new society. Yet it is this new technical and scientific culture which Christ calls us to transform, to cleanse and redirect, not to ignore or replace.

Protestantism in American Society—IV

The Usefulness of Anti-Catholicism

FRANKLIN H. LITTELL

THERE ARE THOSE who have passed through the portals of the modern university and are thus accustomed to think of racial and religious intolerance as "culture lags," still reflecting the less enlightened thoroughways of a benighted past in an age which knows better. This way of looking at bigotry, its ante-

cedents and roots, a way so familiarly intertwined with related aspects of progressive thinking, obscures the discussion at two points. In the first place, it fails to treat with sufficient earnestness the intolerance of the educated. Second, it hides the dynamic nature of bigotry—its genuine usefulness to the person or group preaching prejudice and practicing intolerance.

This is especially the case with anti-Catholicism in America today. A good deal of it is still of the old

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"Know-Nothing" variety, and certainly the occasional groundswells of anti-Catholic expression draw heavily upon old sources of lowgrade political nativism. Certainly also some of the "high-level" proponents of anti-Catholicism, such as "Protestants and Other Americans United" (POAU), which usually try to cultivate the manners of the church parlor and campus and thereby penetrate circles closed to the lunatic fringe, have demonstrated repeatedly that on specific vendettas they will join action and vie in violent language with the political underworld.

But anti-Catholicism, whether of "the educated" or without the B.A., receives its major thrust today because it answers an acute need in American Protestantism. And many otherwise decent and genuinely good men, educated men—pastors, college presidents, superintendents and bishops, men among whom an anti-Semite is virtually unknown—will unabashedly lend their names to anti-Catholic programs of the most vicious and depraved sort. Anti-Catholicism is on the wane as a political force in America, but not in the American churches where it has come to be most useful.

What is the function of an anti-Catholicism which brings together "liberals" and "fundamentalists," northern Methodists and southern Baptists, free spirits and scholastics, "progressive" religionists and conservatives?

According to popular legend, America was founded as a Christian (i. e., Protestant) nation, and has always consisted of industrious, church-going, God-fearing folk. To the "Founding Fathers" are ascribed many achievements for all time, by no means logically consistent: in the area of church-state relations, for example, they are frequently praised in the pulpits for establishing both "Christian Protestantism" and "religious freedom." To the critical mind this duality involves some contradiction, but to the Protestant ideologue there is none: "Protestantism" and "freedom" are the same, and the burdens of an actual historical community—its heritage, its bindingness, its earthiness—sit lightly on his conscience.

Religious history—particularly if he belongs to one of the large revival churches (Methodists, Baptists, Disciples, some branches of Presbyterianism)—is apt to be internalized, personal, subjective. Church history itself is allegorized, reduced to the level of personal

history—whirling about that central reference where a single slip, a momentary uncertainty of footing, may sever forever a section of the personal world from the given, the existential from the essential. In these latter days, the whirlpools of individual and personal "spirituality" (what the *Deutsche Christen* called *Geistigkeit*) have through wide areas of American Protestantism shoved aside all reference to theological, liturgical, or ethical integrity and discipline.

THE LEGEND of the Golden Age of the American religious past is so favored by many Protestants precisely because it makes it possible to claim the merits of religious voluntarism without relinquishing the many lingering benefits of Protestant privilege with which our social landscape is still dotted. Thus the Ministerial Association is able to straddle: 1) to warn constantly against "Catholic threats" to the "wall of separation"; 2) to defend Protestant religious exercises in the public schools and impugn the patriotism of those to whom the merits of Protestant public liturgy are not so self-evident. Thus the legend of a "Christian America" (i. e., Protestant) can be neatly combined with an abstract notion of religious freedom, and public schools can continue unchallenged the use of the King James Bible, Protestant baccalaureate exercises, "chapel" and "daily devotions"; state universities can maintain Protestant chapels and denominational services at tax-payers' expense; and football games between state universities can be opened with Trinitarian invocations (instead of the appropriate killing of a chicken and searching of the entrails to determine the probable victor!).

The real appeal of anti-Catholicism lies deeper yet, however. It is related to the real history of Protestantism in America, which is the story of a fantastically successful mission field. In spite of carry-overs from the colonial state churches, in spite of traditional privileges and priorities in public life which the Protestants have been inclined to take for granted until quite recently, the formative period in American Protestantism was that of the great revivals. As the colonial state churches came to an end (c. 1778-1834), church membership fell to its true percentage of the population. Accurate statistics are hard to come by, but the best estimate on the statistical achievement of the churches and synagogues during the century and a half of voluntarism runs something like this:

1790	7.0%	of the population
1850	15.5	had membership
1900	35.7	
1926	50.2	
1960	70.0	

And a recent survey showed that 96 per cent of all Americans fourteen years of age and older claim to be affiliated.



These enormous gains, during which the Methodists and Baptists became the characteristic revival movements, were however bought at a price: the elimination of membership standards, both probationary and full. Both the Southern Baptists and the Methodist Church, for example, now count about ten million members, and both have virtually abandoned their characteristic testimonies (church discipline through covenant meeting and class meeting, respectively).

To speak of my own denomination (Methodist), at the World Congress of Religion (Chicago, 1893), it was still stressed in the Methodist statement that "probationary membership" was a basic Wesleyan principle. Persons desiring to affiliate were required to study and train for six months in weekly sessions, and then be recommended to full status; they then promised to uphold Methodist standards of belief and conduct, and structures were provided to help them in that intent. In 1908 the abandonment of membership standards was voted in the General Conference. Part of the price paid was the loss of nearly twenty secessions which took form as smaller churches protesting the promiscuity of church membership in the big denomination. More serious yet was the progressive acculturation of ideas, ethics and morals, so that the most elementary disciplines are no longer maintained— theological, liturgical, ethical, moral, or in simple church order.

AT THE OPENING of the nineteenth century the problem was that church members were a tiny minority and "infidelism" was widespread and influential outside the churches. At the end of the period of mass evangelism, the problem is heathenism inside the churches. As has happened on many another successful mission field, the "new Christians" have carried over into the church many marks of their pre-baptismal and unregenerate condition. Of these, racism is the most critical in America. But the problem can be illustrated just as readily by reference to elementary church order.

Take baptismal practices. A few years ago, in a large Methodist church in Dallas, the following incident occurred. The preacher announced that the membership of the Junior High Youth Fellowship would be taken into church membership the following Sunday morning. As they were coming forward the next week it suddenly occurred to him that a number of them were not on the church rolls and some had never been baptized. This he solved by turning to the audience and saying, "We'll just rebaptize the whole group!"—which he did! This reminds one, of course, of the atrocious practices of some Protestant "evangelists" in parts of Latin America and the Philippines—where it is common practice to re-baptize whole crowds of people, children as well as adults, after public preaching. There may be a case to be made for evangelism and adult baptism in a section of Christendom where baptism of all infants is

automatic; there is however no case to be made, except the most wildly heretical, for re-baptism of infants who have already received a recognized baptism.

But the clue to the situation is better given by an incident which occurred in a Methodist Church in Atlanta, Palm Sunday 1960: with suitable newspaper publicity, 462 persons were taken into the church without any preparation whatever. It is the utter promiscuity of membership, accompanied by abandonment of standards, which has brought the revival churches to the edge of general loss of identity. Those churches like the Lutheran and Anglican, which coming out of the tradition of "magisterial Protestantism" have still maintained sacramental and confessional standards and training for confirmation, are far better off than those of the Free Church tradition which once maintained "the Ban"—with sturdy membership standards both probationary and full—and have now scuttled all requirements.

What is needed above all in the large Protestant churches which owe their statistical successes to the period of the revivals is a renewed emphasis on catechetical instruction and a general recovery of discipline. The churches sadly need, and the society too, a dispelling of the vast clouds of verbalization and a renewal of disciplined witness. This, however, calls for hard pastoral work, self-examination and self-criticism, the elimination of short-cuts to easy statistical success. How much simpler it is to achieve an easy identity by anti-Semitism and anti-Catholicism!

There is precisely the usefulness of anti-Catholicism to Protestant culture-religion. At lower levels, anti-Semitism is also widespread. Moving up the educational levels, an equally vile and malicious anti-Catholicism is common. In both cases the function of hostility is the same: to achieve a ready identity without making the effort required for a genuinely Christian integrity of constructive witness. Having become purveyors of what Bonhoeffer criticized as "cheap grace," the leaders of Protestant culture-religion now seek "cheap identity." It is appallingly symbolic that the same Methodist General Conference (Denver, 1960) which ruled that local churches might not clean out the dead wood from membership rolls also opened the Annual Conferences to support of the anti-Catholic propaganda of "Protestants and Other Americans United" (POAU), the "college man's KKK!" Cheap identity indeed!

What is desperately needed in American Protestantism is a recovery of Christian discipline, to consolidate the statistical gains and give the "new Christians" some integrity of witness and service. The simplest way to avoid the moment of truth is to plunge into an easy anti-Catholicism—misinterpreting the past (the facts of American church history) and perverting the present (the age of dialogue). The usefulness of anti-Catholicism is that it affords the easy way out.

THE SCREEN

We Are Such Stuff

IT IS a film like "8½" that keeps a reviewer happy in his work. After seeing a long gray line of routine movies, he is brightened by a Fellini or Bergman or Antonioni and is given something to think about in the projection room and long afterward. Fellini's new opus, called "8½" (because this Italian director has made six feature films and three segments of other pictures) is a work of art. Although every artistic film has something personal in content and technique, this one is about as personal as a film can get. Beautifully photographed in black and white, and telling a story of a director who finds his ideas at a low ebb as a deadline rapidly approaches for the start of his new picture, "8½" is actually a study of the creative process.

Federico Fellini, never one to make his films easy for his viewers, seems to be going out of his way at times in "8½" to make his audience work overtime. At first, one doesn't realize that its opening sequence is a dream. It shows a man caught in the frustrations of a traffic jam in a tunnel as the cars are lined up endlessly. Finding himself overwhelmed by the fumes of his car and getting no help from other drivers and watchers, the man suddenly floats way up in the sky over the seashore. And then just as suddenly, his soaring ends and he is yanked back to earth as if he were a kite being controlled by a practical earthling. The man awakens. He is at an Italian health spa. His doctor is recommending a rest cure for this film director who is worn out physically and mentally. And the director wanders around the resort's handsome grounds where many other patients are also wandering, drinking the mineral water, chatting, listening to the blaring band, relaxing singly or in groups and seemingly enjoying every minute of this place where the sick and not-so-sick are gathered.

After this symbolic start in a film, during the course of which the director (Fellini?), very well played by Marcello Mastroianni, says we have had enough of symbolic films, he proceeds to move from one incident to the next in a mixture of dreams, daydreams, fantasies, and realities. And sometimes the viewer has to decide for himself which is which and where the seemingly unrelated episodes are going. But they all relate to the whole—trust Fellini for that. And if the screenplay, which Fellini wrote with three assistants, seems to be wandering all over the lot, you can rely on the fact that it will add up by the finale in which the entire cast reappears.

The director, who is going through a dry or barren period, just cannot get down to work. He is plagued by his producer, who insists the starting time is now, by

his mistress (Sandra Milo) whom the director isn't too happy to see at the resort hotel, by his wife (Anouk Aimee) who is tired of his philandering, by his writer who doesn't think a collaboration is possible, and by many actors, friends, reporters, columnists, most of whom are portrayed in a fine satiric style, and all of whom want something. The director is also plagued by his own remembrance of things past and present daydreams into which he lets himself drift. He remembers when he was a little boy and was lovingly bathed with his cousins in a large vat of wine, and he remembers his days at school which was run by strict Catholic priests who punished him cruelly after his visit to that enormous, rather frightening prostitute by the seashore. He daydreams a meeting between his wife and mistress at the spa where the two women are unbelievably sweet to each other. And he mixes reality and dreams in a fantastic scene with the Cardinal at the resort's mud baths—a setting that becomes very much like a confessional, during which the director whines that he is not very happy, and the Cardinal asks who said he should be happy and then reiterates that "there is no salvation outside the Church."

One cannot always tell which remembrances and dreams are meant to be real and which are the director's interpretations, misunderstandings, or wishes. But this does not matter. Fellini is saying that a man is the sum of his past and his remembrance of things past and his desires, real and subconscious. As in "Last Year at Marienbad," we are not sure of what happened—last year or even yesterday. And as in "Wild Strawberries," our memories and fantasies are us. And if the director in "8½" imagines himself as the head of a harem in which all the women are the women who have been part of his life, so be it: it is a fantastic daydream, but it is reality too.

Many of the scenes in "8½" are so beautifully visualized in Gianni Di Venanzo's clear, bright photography that they are unforgettable. As might be expected from Fellini, who handled the large cast in "La Dolce Vita" so well, he has directed the even larger cast in "8½" superbly. Mastroianni is fine throughout in the difficult lead role of the searching director. Even the short roles are outstanding for their effective bits. Claudia Cardinale appears only briefly in several scenes, but makes the most of them, first as a vision of beauty and purity in the director's mind, and then as the actress later who falls far below expectations. For the director finally does cast the film he is making and get started. Ready or not, he gets down to business and is ready to accept the world as it is, compromises, indecisions and all. Like the pastor in "Winter Light," even if he doesn't have all the answers, he will forge ahead. And the final scenes show the entire large cast dancing by. The director is apparently at peace with the Church. He kisses the Cardinal's ring. And he accepts all these

people as they are. Four clowns play band music. And they are led by a little boy, the boy who the director once was way back at school. The child is father of the man. And "8½" has provided an exhilarating and stimulating experience—one that continues long after its final scene.

PHILIP T. HARTUNG

OF NOTE

Public Opinion in the Church

RICHARD Cardinal Cushing, Archbishop of Boston, recently issued an important pastoral letter, "The Church and Public Opinion." The full text is available for twenty-five cents from the Daughters of St. Paul, Jamaica Plain, Boston 30, Mass. Here are excerpts from the pastoral:

It is important for us to note that this question of public opinion relates to the larger question of the position and function of the layman in the life of the Mystical Body, the individual Christian's responsibility for the Church's mission today. Surely the layman will feel—as his duty—a personal responsibility for the Church's life and activity only as he matures in an understanding of the full nature of the Church. Pope Pius XII spoke to us about this very point:

"We would like to add a word regarding public opinion within the bosom of the Church. . . . This consideration can surprise only those who do not know the Church, or know her only poorly. Because the Church is a living body, something would be wanting in her life if public opinion were lacking, and the blame for this deficiency would fall back upon the pastors and the faithful (Feb. 18, 1950)."

The necessity of such a body of opinion within the Church is evident on many counts. Basic to them all, as we have said, is the consideration that the adult Christian is a member of the Church by Baptism and through the act of Faith—and this last is itself a free and responsible answer to the call of God within him. Through the sacrament of Confirmation also, the Christian is brought through grace to a new maturity and this demands of him an adult responsibility within the Church. While all members have the teachings of the Church and its means of sanctification open to them as guides and aids in their individual growth into the full stature of a Christian, this growth should also be, under God, a process of responsible self-creation and self-achievement. . . .

The very structure of the Church further suggests that public opinion is an essential part of its existence as an institution. Since authority within the Church re-

quires for its own effectiveness an almost day-to-day awareness of the state of Christian practice among its members, public opinion has a role to play here which cannot be abrogated or denied without at the same time placing in jeopardy the Christian life of the faithful and their efforts toward salvation. Where else but from its members will those in authority learn the true content of the day-to-day Christian challenge? . . .

An informed public opinion provides the Church with just such an actual account of the contemporary situation, a knowledge of the forces for good and evil which here and now confront Christians. A knowledge of this opinion makes possible intelligent appraisal and appropriate action for the guidance of the Christian conscience. Out of the living Church and its supernatural life come new applications of the truths of faith which in each generation are assimilated into that long tradition which is the history of the Church. We can imagine fewer illusions of more potential danger to the Church, than the notion that what was successful at one moment in Church history must be, for that reason, institutionalized in a permanent and unchanging fashion. If a reading of the past teaches us anything, it demonstrates unmistakably that human ingenuity, under God's guidance, continually refreshes the Christian life, making possible ever new opportunities for greatness. Those revered heroes of the faith, raised to our altars as saints, were more often than not in times past just the ones guided by the Spirit into new and untried ways for the sake of the Kingdom. The alternative to this kind of change is stagnation and spiritual exhaustion. . . .

Pope Pius XII placed this matter in perspective when he spoke of that "vast and varied field" in which the "divinely chosen teachers have not rendered judgment." Here the late Pope said that "free discussion will be entirely licit and each can uphold and defend his own proper opinion." While we shall expect opinions to be presented "with the necessary moderation," "no one will condemn another simply because he is not in agreement with his opinion and, still less, will one question his loyalty." (May 17, 1957)

Some temperaments among those in authority are inclined to narrow down the area of legitimate discussion, but this will have its own share of serious dangers. The formation of public opinion may be delayed by such action, but only for a short while. If it is long suppressed perilous frustrations will result, as well as an underground circulation of views which should have public discussion and exchange. Far better to tolerate some small indiscretion in the expression of public opinion than to discourage legitimate views and deprive the Church of that leaven which must invigorate the whole body.

In our world where totalitarianism towers before men's minds, as has been often mentioned, the Church

should not give even a semblance of endorsement to any form of barren and unthinking subservience which cramps and saps the true freedom of the human person. . . .

The whole range of Catholic life and action plainly offers recurring opportunities for the evaluation of present Church practices and the continual development of new aids to further the work of the Kingdom of God. One has only to reflect for a few moments to discover the numerous areas of special competence where the lay Catholic has a particular knowledge and experience which demands attention. There are the realms of law and politics, of economics and finance, of medicine and science, of social problems and their remedy, of arms and their use, of education and pedagogy, of commerce and public affairs, the whole world of art—the list is almost an inexhaustible one as human knowledge continues to expand on every side. All these can have something important to say to the minister of the gospel as he brings the Christian message, ever ancient, ever new, into a new environment and as the Church itself plays its divine role in a changing context of human affairs. . . .

The alert Christian must measure the manner in which the Church is able to meet those challenges which come to him out of his own environment. He must ask himself again and again how the Church is meeting his needs as he strives to lead the good Christian life. What obstacles stand in the way of success? What roadblocks lie across his path as he strives for a deeper understanding of religious truth and a more effective and meaningful practice of Christian virtue? No one will know better than the Christian himself what are his hopes and aspirations, his anxieties and confusions, his satisfactions and his frustrations. For this reason *his* voice must be heard, and when *his* voice joins in a chorus of others a vocal public opinion is formed.

Since the lay person in the Church brings with him his own abilities and talents, these in a particular way should find constructive expression. The scientist, the

scholar, the teacher, the doctor, the lawyer, the public servant, and all the rest, have something to say which can make the Church a more effective instrument of grace for the good of souls. When these voices are silent the Church suffers from their loss and the Christian has abdicated his responsibility toward the Kingdom. We do not speak here only of those whose competence is professional or whose education is highly specialized; all in the Church give of their wisdom and it is often “out of the mouths of babes” that the Lord speaks to His people. We must acknowledge regretfully that many of our people have traditionally maintained an almost passive attitude in this regard, thinking it sufficient for them to be faithful to Mass and the Sacraments and certain acts of personal devotion. But the way of personal sanctity, and the growth in holiness which it suggests, at the same time makes each Christian a more efficient channel for the promptings of the Spirit and prepares him for his role in the wider life of the Church.

The truly Christian heart is of course ready always to turn to the teaching Church in the spirit and voice of Peter to the Lord, “. . . to whom shall we go, for thou alone hast the words of eternal life” (John 6:69). But Christian docility is not to be compared with complacency, and the willingness to listen does not avoid the necessity to speak. Within his competence, the lay person has an obligation to make himself heard and a right to expect that his opinions will be treated with respect and his influence accepted when it is constructive and helpful. Nothing can be more frustrating to the apostolic Christian than to find himself ignored or, even worse, abused, for having ventured to assist the Church in adapting to changing times. Because of his more intimate engagement in the world, the layman is likely to bring insights and understanding which only such an existential involvement can provide; the teaching authorities in the Church must accept this competence where it exists and rejoice in the opportunities for good it offers for their guidance. . . .

AN EXCHANGE OF VIEWS

“Race for the Moon”

Chicago, Ill.

TO THE EDITORS: The article “Race for the Moon” by Ronald Steel and William Lineberry was the most illogical and naive piece of writing, and the first compelling my rebuttal, to appear in nearly ten years of subscribing to *Commonweal*. Though you may be pleased to have roused me from my lethargy, the feat

loses its glamor with the realization that murder, the brutal murder of a straw man, brought it about.

Authors Steel and Lineberry continuously considered the goals of the Apollo man-on-the-moon project in terms of scientific benefits and prestige, even at one point assigning a \$20-billion budget neatly with two billion for science and eighteen billion for prestige.

JULY 12, 1963 427

How they ever created this simple, straw-brained creature is difficult to surmise, for as they so easily pointed out, scientists are not especially interested in putting man in space—machines alone could do the initial scientific work—and prestige is too illusive and fickle a creature to wager the lion's share of a whole nation's human and material resources upon. Apparently they based their selective pedantry upon NASA director James Webb's words: "It is not a matter for doubt that any President carrying, as all Presidents do, the greatest measure of responsibility for the future of the nation, could have failed to act after the August, 1961, clear demonstration of Soviet capability and its world-wide exploitation." These words were immediately earmarked as flag-waving "political argument"; the two-part straw man was created, and the murder was begun.

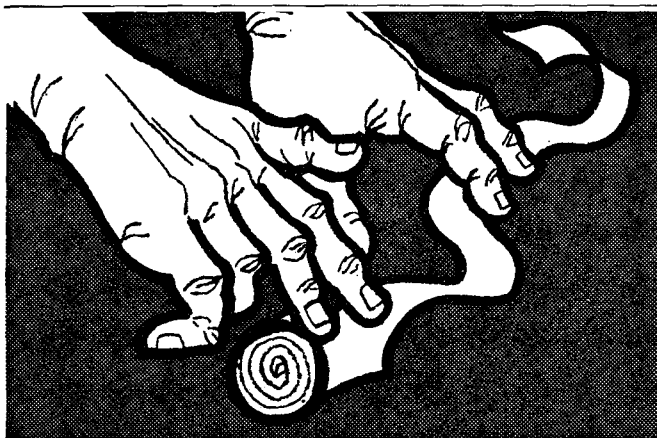
That goal of the Apollo project which the authors never began to discuss, that goal which makes it a reasonable project even if science and prestige were entirely dismissed and the entire \$20-billion budget mentioned above were solely absorbed in one single cause, that underlying justification for Apollo is national defense.

When NASA director Webb referred to the President's "responsibility for the future of the nation," there should have been no doubt in any mind that a Madison Avenuesque battle with the Soviets for "prestige" was not

what the government envisioned. Rather the President, with his turn for historical thinking, could look back over a long series of belated military advances on land, sea and air which, if they had been "crash programed" when the resources were initially available, might easily have saved the nation millions of dollars—when millions were virtually unheard of—and might actually have averted the loss of thousands, even hundreds of thousands of lives, along with the immeasurable heartache and loss of life values which haunt those who survive.

The past had seen the steel-clad vessel ignored, the motorized tank scoffed at, the airplane all but forgotten, while the more historically oriented present has seen the eleventh-hour rescue of the atomic powered submarine and the birth of Apollo. History has taught a lesson. This nation's unpreparedness has not avoided or lessened the evils of war. Perhaps vigilance, preparedness, and the efforts of all men to avoid the holocaust will this time enforce a peace which could eventually bring men together to work out their differences. In this climate the good which all men desire, peace with justice, might more readily become a reality. It is a goal worthy of the efforts of all nations and of all peoples, and it is one which should be foremost in mind when considering the potential good or evil which will come from man's eventual conquest of space.

EDWIN J. HARRINGTON



Last year hands like these rolled 150 lbs. of bandages

Mrs. Dorothy Burkhardt, 97, of Lebanon, Ohio, has hands like these. They have served God for nearly a century. Last year they rolled 150 pounds of bandages for dispensaries around the world. They would have rolled more, Mrs. Burkhardt says, except for the arthritis in her fingers.

You, too, can help. Perhaps not as Mrs. Burkhardt does, but by enabling C M M B to supply the precious medicines to fight killing and crippling diseases in mission areas of the world.

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Dept. C, 8 West 17th Street, New York 11, N. Y.

ALL GIFTS IMMEDIATELY ACKNOWLEDGED.

Reply

Washington, D.C.

TO THE EDITORS: We certainly share Mr. Harrington's concern for the national-defense aspects of the nation's space program. And if, indeed, Project Apollo could be justified on grounds of national defense, of military usefulness, we would have been only too glad to make the point in Apollo's favor. The truth is, however, that neither the President, nor NASA nor the members of Congress who yearly scrutinize NASA's budget requests have chosen to place themselves in the untenable position of defending Apollo on military grounds. Wisely so, as Mr. Harrington would realize if he penetrated beyond the surface of his argument.

Scientists point out that a missile placed on the Moon and aimed at a target on earth is 240,000 miles away. At such a distance it becomes infinitely more difficult to place a warhead on target, and any slight miscalculation could be disastrous. Moreover, the costs of such a "moon missile" is roughly estimated to be 1,000 times greater than a comparable missile located here on earth—a missile which needs to travel but 15 minutes, rather than two days, to reach its target.

In fact, since Mr. Harrington brought it up, we will take advantage of our reply to show that scientists be-

lieve Project Apollo will, if anything, weaken the nation's defensive posture. First of all, it diverts crucial scientific and technological manpower away from truly military programs such as perfecting intercontinental ballistic missiles or anti-missile missiles. Secondly, it gives the Soviets a real opportunity to dominate space immediately above the earth's atmosphere—a region far more crucial to national defense than the lunar surface. While the Soviets concentrate upon earth-orbital rendezvous techniques and the building of earth-orbiting space stations, Apollo calls for a lunar-orbiting station, and has been criticized by the President's science adviser, Dr. Jerome B. Wiesner, precisely because of the military importance, among other things, of perfecting earth-orbiting techniques instead.

As the Senate Republicans pointed out in their policy statement: "To allow the Soviet Union to dominate the atmosphere 100 miles above the earth's surface while we seek to put a man on the moon could be, in the opinion of many, a fatal error."

Finally, Mr. Harrington should be made aware of the over-all space aims of the U.S. as set forth by Congress. The 1958 Space Act declares it to be U.S. policy that "activities in space should be devoted to peaceful pur-

poses for the benefit of mankind. . . ." Thus if those two Apollo astronauts who are scheduled to land on the moon before 1970 are going to sneak a nuclear missile or two along with them, they will be doing so in violation of the stated law of the land—not to mention the violation of physical laws, which probably would make such a feat impossible before even 1980 or 1990.

Mr. Harrington says we have built a case against Apollo on the basis of a "straw man," a "simple, straw-brained creature," meaning arguments geared to scientific benefits and prestige. Let us be the first to agree that prestige and science are straw men when it comes to justifications for the Apollo program. But they are not our straw men. They are straw men built and stuffed by the Administration and presented before Congress as the living embodiment of a crash program to land a man on the moon by 1970. But we are willing to concede that even these straw men have some force of argument when flailed before Congress on the grounds of patriotism and progress. Military justifications, alas, do not possess even that redeeming feature. Historically, Apollo is about as comparable to the tank and the airplane as is Telstar—perhaps less so.

RONALD STEEL and WILLIAM LINEBERRY

BOOKS

The Lesson of the 'Normal Man' Who Helped Kill Millions

Eichmann in Jerusalem. By Hannah Arendt. Viking. \$5.50.

by Alice Ellen Mayhew

HANNAH ARENDT's account of the Eichmann trial is subtitled, *A Report on the Banality of Evil*, and no more fitting personage could be found to illustrate this conception than the administrator-expert communications officer and Gestapo functionary, a simple, though bizarre, braggart. The prosecution in Jerusalem, committed to the fantastic thesis of Eichmann's all-inclusive responsibility, helped him deck himself in borrowed plumes, and he co-operated by repeating the damning phrases, including the infamous remark about how he would jump into his grave laughing.

In spite of the prosecution's efforts, and this is crucial to the entire case, one could see that he was not a monster; there was no case of moral, let alone legal, insanity. Eichmann had adhered joyfully to the criminal laws of a criminal state and was a servant of that particular Ger-

man efficiency that Kay Boyle has called "the total industrialization of the soul." He spoke in incredible clichés and told his history as if it were a hard-luck story ("Whatever I planned went wrong . . .", like the plan to send all European Jewry to Madagascar) and it was difficult at times, Dr. Arendt remarks, to believe he was not a clown.

"I now lost everything, all joy in my work, all initiative, all interest." This, Eichmann tells us, was his reaction when, in August 1941, Heydrich conveyed Hitler's orders (which had the force of law) on the "desired final solution of the Jewish question." Eichmann, better than most, knew the routes of emigration were clogged since he had managed the forced emigration, or expulsions, from Vienna and Prague. He was soon to relieve himself of doubts about a bloody solution.

At the Wannsee Conference, six months later, he saw not only party members but civil servants and bearers of honorable names accept this policy unflinchingly, even com-

petitively. "At that moment," he told his accusers, "I sensed a kind of Pontius Pilate feeling, for I felt free of all guilt." Very class-conscious, he bears at this moment the full brunt of the contamination of evil: "Who was he (or am I) to have his own thoughts in this matter?" One can assume, on this count at least, that Eichmann's reaction typifies a general and disastrous moral breakdown.

The Jerusalem trial, Dr. Arendt confirms, did not dwell on the "great and disastrous" role played by the Jewish Councils. Whatever their motives, some humanitarian, some misguided, some corrupt (Dr. Kastner of Hungary was accused by another Israeli court of having sold his soul to the devil), there is no doubt that these councils were considered the cornerstone of German policy and that, where they did not exist, the German machine broke down. It is strange, though Dr. Arendt fails to point this out, that the prosecution did not jump on this point, because one of its extra-legal aims was to

JULY 12, 1963 429

illustrate the degeneracy that was the result of so many centuries in the Diaspora and, therefore, the necessity of Zionism. Nevertheless the author does suggest that it offers the most striking insight into the totality of moral collapse.

The facts of Eichmann's participation were established by the ninth day, and the question remained, legally, whether he knew what he was doing, and the scope of the policy which was to make Europe *Judenrein*. His own testimony established both these facts and the issue was only clouded by the defense's position that Eichmann tried, wherever possible, to spare Jews, and the prosecution's equally nonsensical position that he was all-powerful and responsible for the fate of every Jewish victim. The judges fought a losing battle to keep the testimony confined to Eichmann's acts.

Their response to four individual charges on Eichmann's direct connection with acts of murder was an unhappy compromise, the more surprising since they had already correctly stated the principle that "the legal and moral responsibility of him who delivers the victim to his death is, in our opinion, no smaller . . ." than that of the actual killer. This sound judgment was furthermore overturned by the Court of Appeals, which accepted the position and language of the prosecution. It is even more surprising that Dr. Arendt, after noting that had Eichmann been cleared of these *specific* charges the judgment would have been the same, concludes by saying that had the judges rejected the prosecution's charges, they would have "destroyed utterly and without compromise, the case *as the prosecution presented it*." (Italics mine.) One fails to see the point: Eichmann's guilt had been clearly established millions of times over.

Two main criticisms were leveled against the trial: first, that Eichmann's abduction was illegal, and second, that an Israeli court was not, in any case, the proper place to try him. On the first, Dr. Arendt lists the provocations, the difficulty of extradition, Eichmann's *de facto* statelessness. (Ironically, because

this was the first step in the Nazi method—to declare Jews stateless.) More importantly, however, Dr. Arendt suggests that an act which takes place outside the law can serve the law if the perpetrator defends his act before a free and legal body.

Objections are also brought similar to those concerning the Nuremberg trials: the defendant was tried under a retroactive law and in the court of the victors. Agreed that the law is retroactive but, since it deals with a "new crime," judgment is demanded under a new law. It is exactly on this issue that the Jerusalem court missed its greatest opportunity. It did not come to grips with the question of impaired justice in the victor's court, and this situation was even exacerbated because defense witnesses were not granted immunity. Most important, the law on which Israel based its case, the Nazi and Nazi Collaborators Act of 1950, did not deal with genocide, but only with crimes against the Jewish people. There was, therefore, no mention in this long trial of the fact that attempted extermination of an ethnic group is more than a crime against that group, that it is, in the words of the French prosecutor at Nuremberg, a crime against the human status.

Hannah Arendt's discussion of the legal aspects of the trial and her brilliant and, for the most part, dispassionate defense of court principles, her analysis of its failure to set precedents for an international code of law, make this study a genuine

achievement. The Jerusalem trial, she concludes, was merely the last of the successor trials. It is very puzzling, therefore, that she ends by implying that its purpose was retribution rather than justice and thereby seems herself to accept the prosecution's sentiments rather than the judges' careful legal conclusions.

Another notable achievement is her résumé of the varying fates of Jewish populations in all the countries occupied by the Nazis. What this demonstrates is that under conditions of terror most people will comply, but some people will not; just as the Final Solution *could* happen in most places, but *did not* happen everywhere. I would only like to single out General Roatta, who refused to allow his troops to round up Jews, stating flatly to the German Command that it was not "compatible with the honor of the Italian Army."

Changes on Campus

The Catholic Campus. By Edward Wakin. Macmillan. \$3.95.

by Philip Deasy

"AT THE present time," Edward Wakin writes in the concluding chapter of *The Catholic Campus*, "the great debate within Catholic higher education involves those who might be described as the idealists and the realists." Debate? The idealist, as the realist sees him, is one who believes that the primary emphasis in the

Aftermath

The storm has moved on, leaving wreck of well-
Ordered gardens in its wake. Heavy trees
Now slant themselves to brush the ground. In frieze
Position, their trunks lie slivered. Repelled
By seeming wanton destruction which felled
Invulnerable oaks, turn to seize
Respite,—and walk into a net of leaves
Now lying ankle deep. Snared by the spell
Of apocalyptic scene, can one but view
In memory that which he walked to escape?
When meetings of yesterday culminate
In wreck of perception, may it be true
That life can be seeded and shaped
To weather storms? Or is awareness ever late?

SISTER CECILY TAYLOR, O.S.B.

Catholic college should be on the producing of intellectuals. The realist, as the idealist sees him, is one who thinks that the primary emphasis should be on bigger enrollments, bigger and better buildings, and more successful athletic competition. That each has such a distorted view of the other is proof that genuine debate isn't going on at all. Idealists speak only to other idealists, and realists speak only to administrators. In this age of dialogue between groups of opposing viewpoints, the situation clearly calls for the formation, within each college, of a committee. Each Catholic college president, therefore, would be well advised to appoint an Idealism-Realism Committee with a neutralist (he can easily be found among the senior professors) as chairman.

On the whole, *The Catholic Campus* will bring much more comfort to the putative realists than it will to the idealists. This is not surprising since Catholic higher education is largely, as Mr. Wakin notes, a twentieth century development and its growth can be described with that statistical impressiveness the realist likes to stress. Mr. Wakin is generous with the statistics he provides. The bulk of his book consists of profiles of eight colleges and universities chosen to illustrate the variety of Catholic higher education: Catholic University, Notre Dame, St. Louis University, Rosary College, St. John's of Minnesota, Marymount of Virginia (a junior college), Marillac College (for nuns only), and Rosary Hill College. Mr. Wakin states that while he intended the profiles to be "sympathetic" and "constructive," "they are also uninhibited." They are much more sympathetic than constructive, but in no sense can they be called uninhibited. For the most part they read like bland public-relations pieces, replete with details of the "homey," the "friendly," and at times the downright goody-goody. They may be unreservedly recommended for future use in alumni fund-raising drives.

It should also be pointed out that Mr. Wakin is a bit unlucky. After the recent unpleasantness at Catholic University involving the four famous theologians who didn't speak

there, the reader will have some second thoughts when he reads in Mr. Wakin's profile: "There is nothing medieval about the intellectual atmosphere at C. U.," or "The faculty members feel that the University has had a strong tradition of academic freedom, more freedom, than, for instance, professors in state universities." Then there is that strong letter ("sizzling" as one national weekly was pleased to call it) that Father Hesburgh recently felt obliged to address to the whole student body of Notre Dame. The contents of that letter might well put into slightly different perspective Mr. Wakin's glowing encomiums of the Notre Dame community.

The closest Mr. Wakin comes to being uninhibited is in the last chapter of his book, which he entitles "The Changing Catholic Campus," and which, considering its brevity, is a telling appraisal of the current state of things. Yet even here he soft-pedals, as he does throughout the book, the most acute problem in Catholic higher education, and the only one it doesn't have in common with non-church related institutions. This is the problem of the lay faculty *vis-à-vis* the religious faculty and what is for the most part the exclusively religious administration of the Catholic college. "At present," Mr. Wakin writes, "most laymen on the Catholic campus tend to feel like second-class citizens, though it is fashionable for Catholic college and university officials to proclaim their equality. At least that is a beginning."

But when will there be an end to the beginning? "Reverend Father knows best" is still the policy that prevails, and under that paternalism there proliferates a hardy breed of academic Organization Man ("We learn to live with it," a Notre Dame professor is quoted as saying). Mr. Wakin also notes, as did John Bannan in *Cross Currents* a year ago, how the lay-clerical relationship of the Catholic college campus may be looked upon as a microcosm of the same relationship in the Church as a whole. Mr. Bannan, a Catholic college teacher, after remarking that up to now not much attention has been paid to the analogy, adds, "Per-

haps it is just as well, for the scene at the moment is rather depressing." Rather.

Father Laurence J. McGinley, S.J., president of Fordham University, has written a preface to *The Catholic Campus*. It is a noble and eloquent statement of what a Catholic college should be.

Stretching the Novel

The Gift. By Vladimir Nabokov. G. P. Putnam's Sons. \$5.95.

by David I. Segal

THE GIFT was written between 1935 and 1937 and is, according to Nabokov's introduction, "The last novel I wrote, or shall write, in Russian," but it reads as though it were written last month, in English. Everyone knows that the contemporary Nabokov is bent on exploring and expanding the possibilities of the novel; it is a surprise to learn that he was moving in the same direction more than twenty-five years ago. In spite of the experimentation, the subject and attitude of the book are unmistakably Russian; in spite of the fact that it is a translation, the writing is brilliant. This is what we dream a Russian novel would be like, if we could read the language.

Fyodor, the central character, is a young Russian writer living in Berlin in the twenties. Nabokov has caught the intellectual frustration of this hermetic émigré colony. The pretentious public readings, the many literary journals (all read by the same handful of people), the jealousies and vicious quarrels of a group cut off from its roots are both funny and moving. Although Fyodor is living in Berlin, his emotions exist in two other places. In memory he is a child again, and in Russia; in imagination he is traveling and collecting specimens with his father, a famous entomologist.

In the early sections of the novel, set mostly inside Fyodor's head, Nabokov plays marvelously with time and reality. Fyodor reads poems he has written about his childhood and we are in pre-revolutionary Russia. Nothing is told chronologically, but when the chapter is over the life

of an aristocratic child has been built. (Although Nabokov denies that this is an autobiographical novel, the childhood scenes are very close to those in his reminiscence, *Speak, Memory*—one or two anecdotes are identical.) Then Fyodor becomes obsessed by his dead father's explorations and his unfulfilled longings to be taken along.

This chapter is a miracle: the smells, the colors, the textures of insect and plant life are done so well, they become a part of the reader's experience. Fyodor glides in and out of his own fantasy, sometimes an invisible observer, sometimes a participant. In his oblique way Nabokov has here created the idea of Father. Bigger than life, mysteriously coming and going, full of assurance and enthusiasm, his specter looms over the book.

The longest section consists of a biography, by Fyodor, of Nikolay Gavrilovich Chernyshevski, a minor Russian writer and social thinker of the mid-nineteenth century, important because he helped spread the ideas of his betters. He was an early socialist and a humorless believer in the primacy of the educational function of art. From all accounts he wrote badly but helped spread Western ideas in a Russia hungry for them. His vulgarity and distaste for art as such are repellent to Fyodor (and, one suspects, to Nabokov), but the biography permits Fyodor (and, certainly, Nabokov) to comment at length about that most exciting and fertile period of Russian intellectual history. At the same time Chernyshevski emerges as a ruefully appealing monster. One of the achievements of *The Gift* is the balance between the three milieus, Berlin, pre-revolutionary Russia and the Russia of the biography.

These settings are superbly made, but they are filled not with characters but with Nabokov and his technique. He is continually deceiving and delighting the reader with a flow of brilliant writing: "A huge butterfly, flat in flight, bluish-black with a bright band, described a supernaturally smooth arc, settled on the damp earth, closed its wings and with that disappeared."

Fyodor says about chess problems, "Every creator is a plotter," and describes Nabokov's tactics as well. All the plots work; the reader is constantly being had. This is the only novel I know in which the narrative modulates from first to third person and back, inside a single paragraph—and so smoothly it seems perfectly natural. Besides playing with language, Nabokov juggles illusion and reality, keeping the pins in the air and the reader in the dark. Fyodor has a long talk with an older, more famous writer, and at its conclusion we learn that it is imaginary. Later there is another talk with the same writer, in which Fyodor shamefacedly admits having indulged in the earlier fantasy. This conversation turns out to be imaginary also. A number of reviews of the Chernyshevski biography are given, some of which accuse Fyodor of inventing earlier biographers, and giving Chernyshevski twenty more years of life than in fact he had. I suspect that the first accusation is correct; I know that the second is false.

The book is sprinkled with the names of minor Russian writers (and snippets from their work), and I am sure that some of them are imaginary. The traps are endless. The sight of a very German-looking German on a bus moves Fyodor to an angry sequence of thoughts about the German character, tied to the appearance of the man. Then the "German" takes out a Russian language newspaper and coughs "unconcernedly with a Russian intonation." The final turn of the screw, this mistake causes Fyodor to meditate, "How clever, how gracefully sly and how essentially good life is!"

How clever, how gracefully sly Nabokov is. The great temptation is either to confuse brilliance with greatness or to accuse the one of not being the other. Each section of this novel is perfect, and each depends for its final effect on the others, and yet there is no final unity as satisfying as the parts. The greatest effort is expended on the scenes, the jokes, the observations—on technique and not substance. *The Gift* repays slow, careful reading, but one is left asking if it is all worth Nabokov's intelligence and imagination. How-

ever, in this age of machine-made prose and prosily made novels Nabokov is a hand craftsman. He moves at his own pace, creates unique effects, is an occasion of delight.

Stories by Greene

A Sense of Reality. By Graham Greene. Viking. \$3.50.

by Brian Wilkie

IN THIS NEW collection of short fiction Graham Greene does something he has not done before. In his previous work Greene has treated the world, if not his people and themes, naturalistically; his heroes have generally been morality-play figures, but his settings and plots have been matter-of-fact, circumstantially realistic. In fact, one of the most characteristic notes in Greene's serious fiction (melodrama and whimsy have always had some place in his "entertainments") has been the contrast between the sense of circumambient grace and the ridiculously shabby world in which grace operates. This literal-minded concern with dreary, commonplace reality, on which Greene seems to have hung the sign "Out of Order," has been important for him, since through the literal shabbiness of the world he has been able to attack the illusion of material well-being which men use in order to conceal from themselves the fact that they live in a fallen, evil world.

In *A Sense of Reality*, however, two, perhaps three, of the stories lean heavily on myth, fantasy, or other forms of narrative mannerism. (The very appropriate title, incidentally, is a general one and not borrowed from one of the individual stories.) In many other authors these currently fashionable techniques might seem to have been dictated by fad or to be stridently arty. They do not seem so in this book. This is true partly because Greene does not simply translate traditional themes into contemporary terms; he takes elements from such widely varied sources as the Bible, classical mythology, psychology, and (one is tempted to suggest) personal dreams

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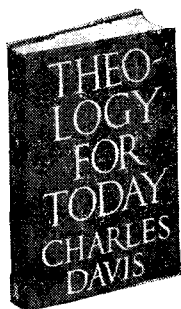
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and combines them into an original, dream-like pattern. That is, the myth itself is Greene's invention, not just its application. Furthermore, Greene imprints his mythos with the familiar stamp of his own sensibility; in his myths we find the familiar broken-down, pain-filled world with which he has made us familiar: twisted bodies, obscenity, old toilet bowls.

"Under the Garden" is the longest and best of the stories. In it Greene explores once more his old theme of the "lost childhood." Wilditch, the protagonist, under a medical death sentence, returns to his early home to exorcise a haunting childhood memory, part fact and part dream, which has dominated his life. The memory concerns a sojourn in the underworld wherein he had learned about life from a subterranean dweller named Javitt (Jah-weh?), seen a wondrous treasure, and been inspired with love for Javitt's elusive and sensually beautiful daughter, whom Wilditch decides to seek in the world.

At first it seems that the old memory can be easily exorcised, for the "lake" and "island" which had been the setting for the remembered experience turn out to be little more than a puddle with a few bushes in the middle of it. But the strange discovery on the "island" of a chamber-pot which had figured in the "dream" experience convinces Wilditch that he cannot rid himself of the dream and that "there was a decision he had to make all over again." Life (or the after-life?) may have meaning after all; perhaps, after all, "Absolute reality belongs to dreams and not to life."

One cannot so briefly do justice to this complex and thematically rich story, which in ideas and techniques has a specific gravity much greater than one has learned to expect from Greene. The story is moving and acutely painful, especially in those parts which convey the adult's grotesquely shrunken world now void of the mystery of childhood wonder. And a good deal of its emotional power arises from the obscure but eerily convincing psychological myth which takes up about half its length.

The last piece in the volume, "A Discovery in the Woods," is even

more macabre; in it Greene takes the story of Noah and the Ark and relates it to the discovery of a wrecked transatlantic steamship high on a wooded mountainside by four stunted, pitiable children in a post-atomic age. The story can be read on a number of levels; for example, it is not only an imaginative rendering on the aftermath of atomic war, but also a kind of commentary on the Biblical story and its message.

The brief story called "A Visit to Morin" will undoubtedly be read as a comment by Greene on his own career and reputation. Morin is a novelist who was once in vogue because of his daring treatment of religious themes. This story is so much in Greene's familiar vein that, in its present company, one almost suspects it of being sardonic self-parody or some similar literary joke—especially when one hears Morin say, "Long after I ceased to believe myself I was a carrier of belief, as a man can be a carrier of disease without being sick." Could parody of Greene go further than that?

All for Libido

Vertical and Horizontal. By Lillian Ross. Simon and Schuster. \$4.

Harry, the Rat with Women. By Jules Feiffer. McGraw-Hill. \$3.95.

by William James Smith

IS IT NOT strange that in this age of satire the psychiatrist should have come off so lightly? And what a natural subject he is! There is, to be sure, the psychiatrist as the comic figure—the man with the twitch—but no one has attacked him with any real bite or abandon as a creature of more than comic proportions.

Perhaps we are all a little afraid of psychiatrists, having transferred a little too ardently and never quite recovered. The hidden reasons for our mildest aspersions are clear to Him—and He forgives us. It is difficult to work up more than a cocktail-hour snicker against that drollest of all our modern tomfooleries, the priesthood of the libido.

Lillian Ross may be the savior of us all. She is afraid of nothing. Psychiatrists seem to her merely human, somewhat less than human, in fact.

Humans themselves seem somewhat less than human to Miss Ross, if you come right down to it, but psychiatrists, in any event get no special treatment. They are pinioned on the same pointy pins.

Dr. Blaubergerman is for the ages. Hmmmmm? So! He has made the long and arduous trek from Williamsburg to Scarsdale only to discover that he is being persecuted by *other psychoanalysts!* Those smart-aleck refugees who came over here from Austria and Holland and Hungary, especially. In defense he has taken on some of their coloration ("Hmmmmm. So?") but they continue to snub him. Dr. Blaubergerman's prize patient is Dr. Spencer Fifield, not a psychiatrist himself, but a devotee of the art. Dr. Blaubergerman and Dr. Fifield are most practically concerned in finding some "wife material" for Spencer, preferably a girl from Barnard College. The story line itself doesn't work up much pressure but in the process Miss Ross takes some wonderfully wicked swings not only at the psychiatrists but at the whole spectrum of the medical profession.

Spencer himself is a gem. After an eternity of psychoanalysis he knows everything about himself except a few dozen elementary things—such as the fact that he never listens to what anyone says. The original tin ear. He is the sort of man who insists on "breaking off" with a girl who has been trying to tell him for a year that she is breaking off with him. "You always baffled me, frankly," he explains to her. "My feeling about you changed, that's all. That's life." And off he goes for a lifetime of happiness with a girl who never listens to anything *he* says, leaving poor Annie with a parting shot: "Dr. Blaubergerman warned me that you'd try to make me feel guilty. People don't like it when you get well. They don't like it when you start to change. Dr. Blaubergerman always warned me about that."

"Oh, Lord," says Annie. Oh, Lord.

Jules Feiffer's first novel is satire of another sort. Harry, the rat with women, was beautiful the way that nature is beautiful. "Looking at Harry was like looking at a sunset or a mountain range or the New York City skyline. He made people want to stand there reverently and watch; he

made them want to salute. Sight-seeing busses could have made a fortune driving around him."

Harry was a rat with women not because of any innate viciousness but because they never seemed real to him. Harry's touch left no fingerprints. He liked bright lights because he hated to see shadows all over his body. "I can't decide what to do with my hair," he would say while staring into a lady's eyes. "I hate to trust it to anyone but myself."

Harry thinks for a time he has found salvation in Eugenie, who is as perfect in her way as he is but one day when Harry touched Eugenie his hand left a purple bruise that stayed for hours. "Their skins had become too sensitive to touch. From then on they were careful not to come near each other." When he develops a pimple Eugenie leaves him in disgust.

Phoebe explains: "We are maladjusted protozoa, Harry—one-celled animals raised in a society with a multi-celled ethic. Man . . . searches for the messiah; he searches for the holy grail; he searches for Isolde, Eurydice, Juliet, the big money, the lost chord, the cure for cancer, world peace. All this empire building, all this lovemaking, all this meaningful relating going on around us is the hungry search to find a way back to what you have had all your life, Harry, and what I have now. One-

celledness. That is why we are irresistible."

Recognizing the truth of that, Harry still tries desperately to "make contact." Nothing works. Not even being rejected helps. Poor Harry wrinkles and his hair falls out. He takes his last refuge—washes down three bottles of aspirin with Coca-Cola and dies. When he dies the world dies.

Harry is funny in the same bitter, painfully honest way that Jules Feiffer's cartoons are funny. Only in the novel there is too much of it. The first ten pages are very amusing. Any ten pages are very amusing. But the book as a whole leaves a sour taste. The grin becomes a rictus. The joke's on us, all right, and a bitter joke it is.

Both Miss Ross and Mr. Feiffer are preoccupied with what the jargon of the day calls "meaningful relating." Both of them laugh—and rightly—at the phrase—as though the parlance of the clinic made any more real the oldest of human searches. Miss Ross, for all her acerbity, suggests it is a possibility, for all that the legions of the Spencer Fifields try and fail and never know that they have failed. Mr. Feiffer, despite his wilder laughter, takes a grimmer view. We fail, he says, and know it, and despair is our only consolation. Despair, and perhaps, if we are lucky, a few laughs. It's more than Spencer ever had, or poor Harry.

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Rodin's Sculpture

IN A special issue in 1915 of *L'Art et les Artistes*, dedicated to Auguste Rodin, the sculptor contributed an article in which he spoke of "*l'infinie souplesse de la réalité*." This delightfully sculptural phrase is suggestive not only of the style of the man called "the father of modern sculpture"—with its dappled surfaces and vital movement of forms—but of the very essence of his plastic ideas. A living reality in all its malleability and its boundless inconclusiveness seems to be the passionate aim of his work, which strives to catch in his forms the essence of that vitality at some moment of truth. Those moments do not suspend movement, they endorse it.

This sense of energy and urgency is so palpable that, surrounded in a confined space with considerable examples of his work in one of the exhibition rooms at the Museum of Modern Art in N. Y., one might wish temporarily for something to look at that held still. (The bronze study for *The Thinker* might have been introduced there with some calming effect perhaps.) This large loan exhibition of Rodin's work is such a splendid tour-de-force, however, that it's worth holding on to your hat.

In the middle of the twentieth century, after having absorbed so much abstract art, it is a curious thing that Rodin should be—a lapse of some twenty-five years intervening—in high favor again. During the twenties and thirties and until the late forties his emotionalism, his dramatics, his literary penchant put his genius in the shade. During his lifetime (1840-1917), after surviving years of opprobrium, his work was extolled by poets, artists and critics for having broken the bonds of the academic classicism in which sculpture had been enthralled for so long; it was popularly acclaimed for those very qualities of feeling which a succeeding generation was to find excessive. Today it seems obvious that he was both the Great Emancipator and the Herald of a new era—this last principally in his "fragments," his

"studies" and his later works (such as the *Monument to Balzac*) that in his own time were criticized as unfinished-looking. Separated by a generation, we can see our own anxious introspection in his.

Of course, every age thinks it has at last arrived at a balanced judgment of a man (or an event or an idea, for that matter). It seems quite possible that *The Muse*, a head pillowed, half-emerging from marbles will be less interesting to another age that takes Brancusi even more for granted. However, the bold *Flying Figure*—on one leg-stump, the movement off-base—and *Iris, Messenger of the Gods*, describable as a heroic leap in human form: these I cannot believe anyone will look at without amazed admiration. It is understandable that in 1891, with senses lulled by a century of academic sculpture, one might have wondered what the sculptor was about, why didn't he bring his figure to roost or complete it—but it seems unimaginable from now on.

Rodin spoke on another occasion of "the latent heroism of all natural movement": this latent heroism (distinct from the heroics of some of Rodin's enlarged works) finds vivid expression in *St. John the Baptist Preaching* and its precursor *The Walking Man*. You might say they are embodiments of the phrase "a voice crying in the wilderness," with the pathos of solitary witnesses ad-

vancing into space. The famous *Burghers of Calais*, for all its brilliance and sincerity, for me lacks the succinct eloquence of these single figures. *St. John* (like the *Burghers* in this case) has the added element of what amounts to a portrait head; this might be thought to distract from the pure expression of the *Walking Man*, but (like every single portrait head by Rodin) is what we call a speaking likeness.

The heroism of natural movement is overtly displayed in the panache of *Monument to Balzac*, in the tenderness of *The Kiss*, in the abandon of *The Prodigal*; in all of them Rodin catches an instance of the "*souplesse de la réalité*." This "*souplesse*" is directly celebrated in small bronzes and clay figures of dancers, which rival Degas' (can one say more?) in expressiveness, and in drawings and watercolors which handle figures rolling in space with lyrical assurance.

The Museum of Modern Art Rodin exhibition will later be shown in San Francisco, and, in addition, a remarkably fine smaller exhibit of Rodin's works, recently at the Slatkin Gallery in N.Y., will travel widely in this country and Canada, giving North America a splendid opportunity to see the verve of the great sculptor's gifts. This last exhibit is made up on the whole of small, and altogether of well-chosen, examples: it includes many Faunesses, Danaids, dancers, children and adolescents, as well as a number of fine bronze casts of his more important works which also appear in the large museum show, and an impressive array of drawings. This show, perhaps because of its more intimate character, emphasizes Rodin as the herald of the new era: his aesthetic of reality-in-motion contained in the human figure is pared down not to the bone but to the marrow, sloughing off distractions and effusions. It supports Rodin's declaration, quoted by Claude Aveline in his book on the artist: "*Ah! Eurydice, je te retrouve et je repousse les ombres.*"

The Slatkin exhibit is accompanied by one of the best catalogues I have seen, with a most stimulating introductory essay by Leo Steinberg.

BETTY KAUFMAN

Exhibition Schedules

Auguste Rodin Exhibition:

Museum of Modern Art, N.Y.C. May 1-Sept. 10, 1963; California Palace of the Legion of Honor, San Francisco. Oct. 18-Dec. 8, 1963.

Auguste Rodin: Sculptures/ Drawings:

Montreal Museum of Fine Arts Aug. 17-Sept. 17, 1963; Art Gallery of Toronto Sept. 26-Oct. 20, 1963; Winnipeg Art Gallery Nov. 1-Dec. 1, 1963; William Rockhill Nelson Gallery Kansas City, Dec. 15, 1963-Jan. 15, 1964; Cleveland Museum of Art Jan. 27-March 1, 1964.

REVIEWERS

Alice Ellen Mayhew, a frequent contributor to these pages, is a member of the staff of a famous New York publishing house.

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Brian Wilkie is a member of the faculty at Dartmouth College.

William James Smith is a frequent contributor of fiction and critical articles to this and other magazines.

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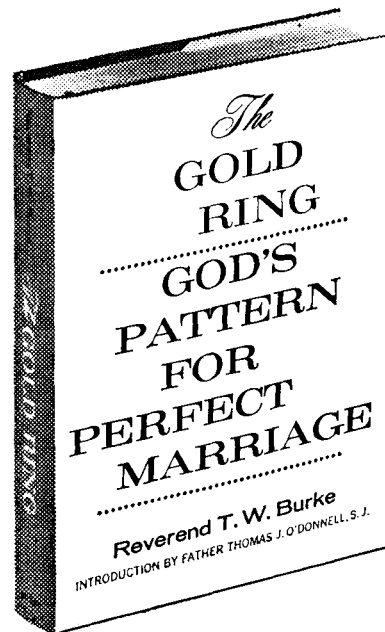
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